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SU commemorates murdered victims

Convocation addresses Christian humanism

By JENNIFER CHING
Managing Editor

The night before she was murdered in her poverty-stricken homeland, Elba Ramos cooked a full meal and laid out her best dress to give to someone in greater need than herself.

The next day, November 16, 1989, Ramos, her daughter, and six Jesuits were slain at the University of Central America. They were killed because of their affiliation with an academic institution searching for the truth in the surrounding harsh land.

The murders triggered a cry of anguish and outrage across the United States. Jesuit universities around the world were forced to look at their own identities, as keynote speaker Michael Buckley, S.J., addressed.

Last Thursday and Friday, Seattle University sponsored a convocation commemorating those slain.

"We gather here this morning to celebrate the lives of persons we name as saints," said Jeannette Rodriguez, Director of CORPUS, who gave the invocation. "Some of them are living, many have died. Some have touched us personally, others have touched and called into question the institutions and structures of our society. But all have

shaken our being."

Buckley, Professor of Theology at the University of Notre Dame, addressed "Christian Humanism and the Human Misery: A Challenge to the Jesuit University." Buckley challenged the audience, composed largely of faculty and staff, to educate each of their students as a "whole person."

In 1974, Buckley explained, Jesuits from around the world gathered together forming the 32nd congregation.

"It was founded, namely in the greater glory of God and the service of men and women, acknowledging with repentance its own failures in keeping faith and upholding justice," Buckley said, explaining why the congregation was formed.

The congregation initiated decrees which were received by the Jesuits in many different ways. "Sometimes the decrees were criticized out of existence," Buckley said. "On the other hand colleges and universities did take up the challenge, sometimes enthusiastically. Fordham, for example, fields over 700 students yearly into community service programs among the very poor and marginalized. It would be quite false to say that much has not been done, but I think it would be true to say that these institutions are just beginning to realize the academic possibility of this challenge. That is, to incorpo-

rate a deep concern for the world of human misery into the education that we offered and expected of all its students.

"Can a Jesuit university," Buckley said, "move radically in the direction indicated by the congregation and not betray its very nature as a university? That is, not become a propaganda mill or a doctrination center for a new political and social orthodoxy? Is it conceivable that such a direction, indicated by the congregation, could actually contribute to the academic finality of the college or university itself? To discuss this question, I suggest we glance in shamefully broad brushed strokes at the history and nature of education in the liberal arts and humanities."

In the middle ages, Buckley explained, grammar, rhetoric and dialectic were universal and applied to all disciplines. "Why did one teach these universal arts or skills in the middle ages? Because it would free them. A student became freer as she learned to read with understanding, as she found a new world of meaning and truth in the greatest authors in the history of western culture."

In the Renaissance, education focused on the humanities. The humanities, Buckley said, separated humans from the way, life and custom of "distinctive brutes and [they] were restored to our humanity and

thus raised to God.

"You have to note," Buckley continued, "that the humanists of the Italian Renaissance, out of which every Jesuit university comes, had distinguished this new program of education in the hope that it would restore to the students their own humanity."

Buckley suggested that the ideals of education in the Renaissance world have been lost in the world of education today.

"What are these students you produce, even if your program of assimilation of the great human achievements in knowledge is indeed successful?" Buckley asked the Convocation participants, mostly faculty and staff.

"Can one not argue that humanistic education has not been humanistic enough?" Buckley continued. "We must admit that the humanities must cover its techni-

cal uses: the education of the mind, effectivity, and sensibility towards great human achievements in history, literature and science. Yes, we grant that. But that is not enough. It must also denote a development into a deeper sensitivity and understanding of what is the lot of the wretched of our world and a developed, effective longing and commitment to enter into the healing of human pain. This is not an external import into education; it is an inherent necessity in the humanistic education if the person is to become a human being.

"Humanity differs from other things in many ways," Buckley said, quoting literature from the Italian Renaissance. "For whomever is moved by another's injury or hardship or captivity or grief or poverty or banishment or other ills, him we call humane."

Workshop focuses on children

By LYNNE ROACH
Staff Reporter

Last week, Seattle University held a convocation to commemorate the 1989 murders of six Jesuits and two women by government officials in El Salvador.

"We also have a sense of looking at our own university role in the process of reflecting upon social justice and the misery that people go through. How in some ways are we going to respond to that?" asked Fr. Pat Lee.

Among the Convocation workshops held, SU's School of Education presented a program targeting the plight of children in the United States.

Guiding the discussion were five panelists including Chris Guess of the Education Department. She and three Rainier Beach seniors each read selections dealing with children's concerns; one recounted the plight of a child whose family was living in a shelter, one discussed a young prostitute working on Christmas Eve, and one cited the thoughts of a young political refugee as he sat in a U.S. holding cell.

Sonya Griffin, head of the Children's Literacy Project, spoke about illiteracy and its connection to poverty. Twenty-seven million Americans cannot read newspapers, simple directions or warning labels on products. "Because of

the crucial importance of parents in early education, children are condemned to follow in their parents' footsteps. Young children are in danger of growing up to join the millions who cannot read."

Lisa Thompson, a senior and Children's Literacy Project tutor, recalled one of her experiences with the project last year. She was tutoring a girl who was repeating fifth grade and still working below grade level. Thompson was told the girl would be passed into junior high regardless of her performance because of overcrowding in the school system.

Graduate student Nancy Sherry said, "In the United States today a tragic number of our poor are children. Twenty percent of all those under the age of 18 live under the line of poverty. The U.S. Census Bureau reports that the Americans most likely to be poor are age three and under." According to Eileen Harrington of Denny Place Youth Shelter, there are 2,000 homeless teens in King County. The Denny shelter has 38 beds to serve those 2,000 teens.

Sherry summarized the message of the hour when she urged people to "give time, energy and money to education. Whether your contribution is tutoring, voting or tithing, give."

Madison building renovation beginning soon



Photo by Camille Adams

Students in front of the Madison building which is soon to be renovated. See story, page 2.

Renovation begins

By MARTY KETCHAM
Staff Reporter

In December, Seattle University's Madison Building will finally undergo a much-needed facelift.

The \$2,224,000 project is being undertaken to better accommodate the Fine Arts Department, which will in turn have more opportunity to expand its programs. The department is currently located in Buhr Hall, south of the Madison Building. Most people are aware of its structural and spacial deficiencies. According to Joe Conner, director of SU Construction and Facilities Planning, "Buhr Hall is in sort of a bad state of affairs."

The Madison remodeling will give the Fine Arts Department a lot more room. Aside from that, Conner

said, "it's nothing serious, but it gives us the opportunity to correct some deterioration." He added, "We'll leave the exterior of the building and put a new roof on it." Conner went on to explain that this will involve installing partitions, new ventilation and new electrical systems.

The Madison building has been used for diverse and transient purposes, having housed at various times the Engineering, Business and Communication Departments. In the continuing game of SU's musical buildings, present faculty offices in Madison will relocate to the new portable offices located between Buhr and Madison. When reconstruction is complete in August 1992, Buhr Hall occupants will move into Madison and various faculty and classrooms in Pigott will move into Buhr Hall.

News and Commentary

The hazards of Duke

By RICHARD YOUNG
Guest Columnist

Richard Young is an associate professor of political science at Seattle University. His academic specialties include the American presidency and American race relations.

David Duke has been soundly trounced in his efforts to become Louisiana's governor, but there is little comfort in his defeat. Most white Louisianans voted for Duke, and his support among working-class southern whites guarantees that he'll be a political presence in America as long as campaign contributions keep coming in. The day after his defeat, Duke indicated that he'll be running against

President Bush next year to take advantage of the federal matching funds available to presidential candidates.

Duke may prove embarrassing to the President if he challenges him in southern primaries, but he won't be a real threat. His Ku Klux Klan and neo-Nazi background make his act a ludicrous caricature of political demagoguery. When fascism comes to America, it will arrive in more original apparel.

Duke does not own the future, but his present appeal does say much about contemporary America. A majority of whites in Louisiana cast their votes for a former Klan leader and Nazi sympathizer without any qualifications

for high office. Duke's Christian "conversion" lacks all credibility as do his assertions that the Holocaust never happened. His is a politics of pure racism and raw resentment.

Yet it is also the politics of what has become mainstream Republicanism. Like Ronald Reagan, Duke is a born-again Christian who never goes to church. Like George Bush, he attacks affirmative action and welfare and evokes dark fears of black crime. As Vice President Quayle observed, the problem with Duke is not the message, but the messenger Duke has beaten the Republicans at their own opportunistic game and threatens to steal constituencies they had worked so long and hard to nurture.

What Duke demonstrates is how costly the politics of expediency in to our society. The problems caused by America's racist history have not been responsibly or effectively addressed since the days of John Kennedy and Lyndon Johnson. We are still trying to end black poverty with the well-intentioned but often poorly designed programs of the late 1960s and early 1970s. Affirmative action, bussing, and welfare may be morally correct responses to black poverty and powerlessness, but they have aroused so much white resentment that they no longer serve black interests.

Furthermore, valid, non-racist objections can be raised to each of these policies. A strong case can be made for the position that jobs should only be given to the most qualified applicants. Neighborhood schools have been a traditional source of community pride and social cohesion in America; parents who object to their children being bussed to distant schools are not necessarily racists. Welfare has fostered dependency and has failed to prepare many recipients for the workplace.

While Republicans have articulated valid concerns about these social programs, their rhetorical support for equality of opportunity for all Americans has not been matched by the design and implementation of public policies that would achieve this goal. If Democrats marched Republican rhetoric with proposals for adequately funded programs that work—programs that would effectively help all poor people regardless of race—they could build the political consensus necessary to solve the problems of poverty.

But most Democrats are afraid to call for new social programs. Haunted by their image as the "tax and spend" party, they content themselves with calling Republicans racists. As Louisiana has demonstrated, this vacuum at the top will be filled by demagogues like David Duke if our current political leaders remain too cynical or too timid to level with the American people. In the meantime, millions of Americans of all races joined the ranks of the poor, and the mass media focus on the antics of David Duke.

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Topel advocates a return to Jesuit traditions for SU

By LYNNE ROACH
Staff Reporter

Looking in the Seattle University directory under "T" for Topel, you will find the designation, Assistant to the President for Jesuit Identity. To most of us it is an obscure academic title. Not for John Topel, S.J.

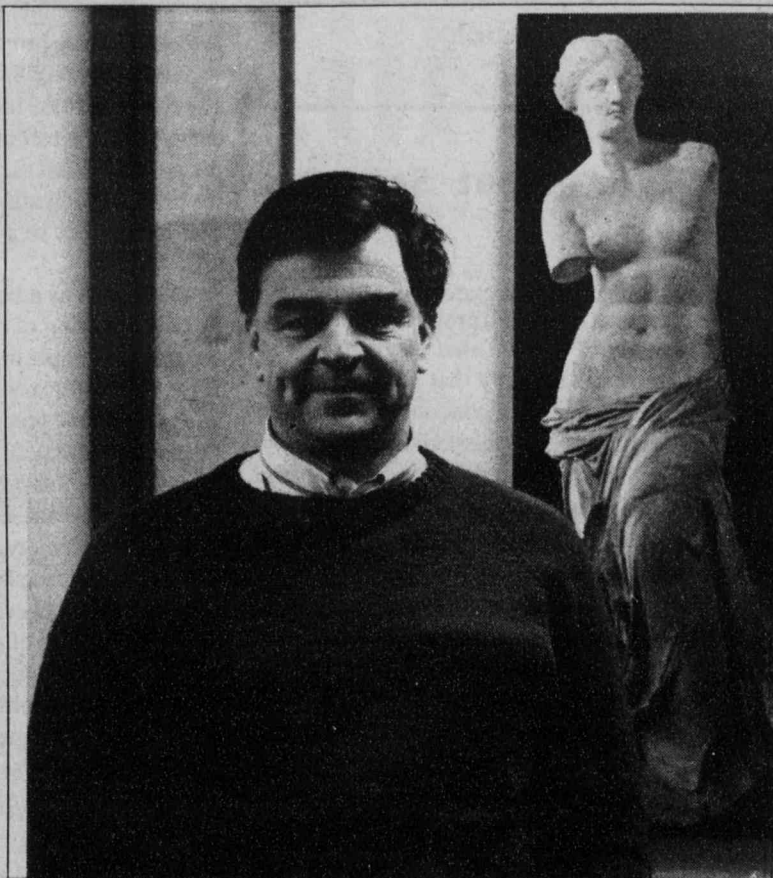
The man behind the title is a 20 year veteran at Seattle University. His job is to promote the ideals, values, mission, and spirituality of the Society of Jesus to our university community. Topel said, "I would like to see this institution have a faculty who are really committed to Christian values of the Society of Jesus, and its particular way of expressing those and living those out." He wants to achieve this "so that the university communicates a set of values that makes our graduates different." For Topel, "different" means "people who are change agents for justice in our society and in our international world."

With the numbers of Jesuits declining, Topel's job addresses the concern that if the Jesuits' values and mission are not promoted, SU will cease to be a Jesuit university. Topel explained, "Forty years ago at this school, half the faculty were Jesuits, and the ones who weren't were Catholic laymen, our own alumni for the most part. So everybody knew what it meant, they had all made retreats on campus, some of them had gone through eight, 10 years of Jesuit education. They knew what it was."

That is not the case today. Topel estimated, "It must be close to 40% [of the faculty] who don't have much background in the Jesuit way of life, and vision and ideals." He said, "I would really like to see a large number of the faculty living out of that... being enriched by it."

To promote Jesuit identity, Topel presents lectures, writes papers, gives retreats, and when necessary, officially comments on campus events that impact the Jesuits and their mission.

Long before Louis John Topel Jr. took on the challenge of Jesuit



File photo

John Topel, SJ, has worn many hats and filled many positions in his career. He is currently Assistant to the President for Jesuit Identity.

identity, he was a little boy who believed in Santa. He was born in Seattle in August of 1934 into a devout Catholic family. His family went to Hood Canal every summer for family vacations.

A kindergarten graduate of Holy Names Academy, Topel went to St. Joseph's boys elementary school. Topel said as a boy, he and his buddies came close to "dam near burning down a garage in the neighborhood. We threw rocks in the windows and we got inside. Somebody had the idea of lighting a fire, and before long we had the fire department there." The result was "a few charred timbers... but charcoal never hurt," Topel recalled with a grin.

His junior year at Seattle Preparatory High School, Topel decided to become a Jesuit. Why? "I felt called to it. Priesthood and ministry was held up as a real ideal in the Catholic world in which I grew up," he explained. One important influence was the Jesuit Scholastics who taught him. He said, "They

were inspiring teachers and compassionate men; they really touched people and I wanted to be like them." One such man was Father Jack Murphy, who is now the Superior of the Jesuit community at Loyola Hall.

Topel graduated magna cum laude or summa cum laude in all of his numerous degrees. He holds a BA in classical languages and an MA in philosophy from Gonzaga University in Spokane. He earned a degree in dogmatic philosophy from the University of Santa Clara in 1966, and then went to the Pontifical Biblical Institute in Rome, where he earned a degree in biblical exegesis. Topel completed his formal education with a doctorate in religious studies from Marquette University in Milwaukee in 1973.

In the midst of his studies, Topel was ordained by his "Uncle Ben" in 1965. Bishop Bernard Topel was at that time the Bishop of Spokane. Topel described his uncle as intellectual, compassionate, warm, and a "very prayerful man" who

became famous for his poverty. Bishop Topel went from being a conservative priest to being an exceptionally liberal bishop. "Looking at that I could see you can change. If you are close to God especially, you will have to change. So that was good for me," Topel concluded.

As he was finishing his doctorate at Marquette, he was appointed Director of the SUMORE (Seattle University Masters of Religious Education) program on campus. He said the job was challenging. Once he was lecturing to SUMORE students in the library auditorium. As he spoke, he paced across the stage. Each circuit got longer until he was pacing behind the wings backstage, as his disembodied voice continued his lecture, unaware anything was amiss.

Included among his other 13 positions over the years, Topel has been Novice Director for the Jesuits in Portland. He compared this role to being a "drill sergeant at boot camp." He has been a visiting professor in both Tokyo and Rome, and a member of the Board of Trustees for the Matteo Ricci College. For six years, (1984-1989) he was the Vice President of Academic Affairs at Seattle University. He is currently on the Board of Trustees for Marquette University, and SU. Today he teaches theology, and is the Assistant to the President for Jesuit Identity.

Topel likes classical and baroque music, and loves to sing. "I think I have a good voice," he said. He has sung in groups around town, including pieces such as Mozart's "Requiem." "Those are exhilarating experiences. To sing great music like Handel's 'Messiah'... That is marvelous stuff!" he said rapturously.

Topel also enjoys the game of bridge and is a member of the "Good Guys' Bridge and Chowder Club," composed of SU faculty members.

"...I am an avid sports watcher; I used to be a participant, but as my knees, ankles, and elbows have gone, I watch..." Topel said ruefully. An ardent fan of SU sports, he expressed his enthusiasm for

our athletes in basketball, soccer and tennis. He said, "If there is anything flying that the students are doing in athletics, I will be there." A regular visitor to Connolly Center, he lifts weights, partially to help his lower back problems.

He sprained his back playing tennis, and has been known to teach classes and conduct interviews flat on his back. Once, when he was Rector at Loyola, he was interviewing Dr. Stringer's predecessor for the position of Vice President of Student Development. The candidate was making a social call at Loyola. Topel settled himself on the floor and started his back exercises during the visit. According to Topel, the gentleman went home and told his wife, "Boy, they really are a kooky bunch at Seattle University!"

Topel is a familiar face to most undergraduates as they take their core religion classes. He developed the liberation theology course at SU, among others, and has taught classes in the Honors program. Currently, he is teaching "The Gospel of Jesus Christ" on the undergraduate level and, on the graduate level, "basically an introduction to the New Testament," he said. Topel stressed his fondness for teaching undergraduates. "If I had wanted to teach graduates, I would not have come to SU."

In ten years, Topel hopes he will be doing what he is doing today. He wants to be in the classroom, and working on Jesuit identity. He wants to have finished a book on Jesus' gospel on the plain as recorded in Luke's gospel. He hopes, "to have gotten it published, and to have people say, 'that was an important book,'" he said.

When all is done, Topel hopes that people will think of him who has changed their lives for the better. He once had a quote on his office wall that said, "The greatest gift we can give others is themselves." Topel said he wants the people whose lives he has touched to be able to say, "He gave us ourselves." Topel believes that is enough for any man.

Silent retreat renews participants' spirits

By CAMILLE ADAMS
Staff Reporter

The Spiritual Exercises of Saint Ignatius is a five-day silent retreat to be held by Campus Ministry on December 15-20, 1991. The retreat is advertised as "a perfect time to unwind after finals and to prepare for the coming year." You may ask yourself the question, "How could being silent for five days help me unwind? It actually sounds pretty stressful." But according to those who have experienced the Ignatian retreat, this is not the case.

Patrick McDonald, an SU student who attended the retreat last year, said, "This retreat has called me into being in a reflective way that I have not experienced in several years. I received a newfound respect for the power of faith and

belief.... If you care about the depth and quality of your spiritual life, you will take the plunge. It's pretty cool."

Campus Minister Joe Orlando also said, "I found the retreat to be very peaceful and a chance to find out what's inside. It's not an oppressive thing, but a freeing one."

The Spiritual Exercises lie at the heart of the Jesuit tradition. These exercises are a series of prayer events which transformed Ignatius of Loyola into a saint and inspired him to create the Society of Jesus. These exercises are what make the Jesuit works "Jesuit." Originally intended as a 30-day silent retreat, Ignatius also knew that people could make it in a shorter and more concentrated format.

Although the retreat is silent, this does not mean just the absence of noise or talking. It is a chance to leave behind the daily grind, a

chance to focus inward, and a chance to discover the part of oneself which intersects with the love of God.

"I was definitely someone who said, 'I could never be quiet for five days!' but I found that I really resisted returning to the talking world," said Cathie Camaino, a Georgetown University student who experienced the Exercises. "The silent retreat was one of the most profound experiences of my life."

Even though this retreat is rooted in the Catholic tradition, people of all Christian traditions are welcome. All that is required for the retreat is an openness to God and a personal generosity upon entering into the experience itself.

For further information on attending the retreat, contact Joe Orlando, Campus Minister for Retreats, at 296-5731.

SU NIGHT !

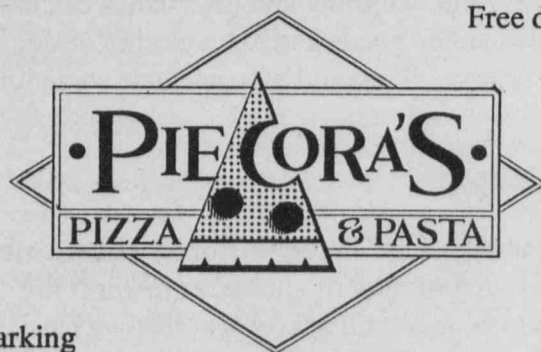
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Thanksgiving, 1991

"We must help, we must prepare both young people and adults to live and to labor for others and with others to build a more just world."

—Michael Buckley, S.J.

In his convocation speech, Buckley addressed the need for an education which develops not only the mind but the entirety of the human person. This, he said, is part of the mission of a Jesuit educational institution. It should also be a priority on the part of every student at a university, specifically a Jesuit university, to be aware of the human needs of others—many of whom are not as fortunate as we are.

During this holiday season as we see the homeless, the abused, the emotionally distraught, the hungry, and others suffering in our community, we must remember that we too are members of that community. We are not just bystanders.

Our responsibility to help the community is always evident, especially as the cold Seattle winter arrives.

Family kitchens are always in need of a few hours of volunteer work. Clothing and food banks can always use more canned goods and extra clothes during the coldest season. We could all contribute something.

This Thanksgiving, The Spectator urges each member of the SU community to remember that it is not enough to be merely thankful for what we have; we must also be thankful for what we have to give.

Right Reason

By Deanna Dusbabek

The Myth About Safe Sex

Planned Parenthood estimates (on a good day) that condoms prevent unwanted pregnancies about 60 percent of the time, *if they're used correctly*. However, PP also suggests strongly that persons relying only upon the effectiveness of condoms should exercise caution and utilize another method simultaneously.

What does this telling paragraph suggest? Several things, all of which run contrary to the popular liberal notion that, first, sex is safe when using a condom, and second, that promiscuous behavior, both homosexual and heterosexual, doesn't have to change.

Now, what is especially interesting about condoms is that they certainly don't work as a reliable method of birth control. Frankly, they're notorious for ripping, tearing, leaking or peeling off. So, given this, why would anyone assume that condoms would stop the spread of deadly diseases, like AIDS, when they can't promise to prevent pregnancy?

If, for example, one were told that Mr. or Miss thus and so had AIDS, would one still desire to have sex with that person, even with the use of a condom? Probably not. And shouldn't one, given the epidemic proportions of the disease, act upon the assumption that all new and prospective partners have AIDS already so as to avoid getting the virus one's self?

Ladies and gentlemen, unless one has been in a faithful marriage for several years, the only way to avoid getting AIDS is safe sex, i.e., abstinence.

This revolutionary idea has been around for quite some time. It is one of the cornerstones of many major religions, Christian and otherwise. But this fact is not enough to be convincing for most people. Simply the mention of religious tradition labels one a fanatic, which automatically questions credibility. However, had there been an initial observance of abstinence from loose sexual (particularly homosexual) activity, AIDS never would have become the issue it has.

Not only is AIDS an obvious medical and life crisis issue, it has become a political issue, as well. The unpopular blaming of the homosexual community, acknowledged as the primary source for the virus, happens to be rightly placed, and all the shouting about it being otherwise does not make it so. And, since the homosexual community has gained great political speed in the last few years, it is able to put pressure upon various political figures who favor freedoms and attitudes for homosexuals which used to be guaranteed to only heterosexuals. Necessarily, then, society has become more tolerant of the homosexual lifestyle, (which has been largely responsible for the rapid spread of AIDS) thereby losing objectivity and its ability to perform its most fundamental responsibility: protection of its citizens.

This is not to say that homosexuals deserve bad things to happen to them like AIDS; they do not. However, every action has a reaction of one kind or another and those who choose to engage in homosexual, and now promiscuous heterosexual behavior, should accept the natural consequences of their actions without trying to make society feel guilty because they contracted a disease which they could have easily avoided.

Regardless of where one chooses to place blame, the assertion this column initially made still holds true. Abstinence is safe sex and to think otherwise simply flies in the face of truth and fact.

Would, for instance, Magic Johnson, the darling of the popular media, have gotten HIV had he observed some form of self-discipline? Certainly not. And his ridiculous comment about having to "accommodate" several hundred women glaringly admits that he was terribly promiscuous prior to, and possibly after, becoming infected with the virus. He is the wrong kind of role model, as his notion of safe sex is using a condom, not abstinence. To be sure, he is doing our young people a disservice by giving them misinformation which conveniently happens to fit nicely in the pockets of the popular media, popular special interest groups and the aforesaid politicians who would rather be liked than be honest.

Unfortunately, the message of abstinence is terribly

unfashionable, especially when persons as likable as Magic Johnson, exuding charm and forthrightness, preach the "condom equals safe sex" idea. But, condoms allow persons who are promiscuous to continue their behavior. That is to say, AIDS, by its very definition, is a behaviorally spread disease in over 95 percent of the known cases at this time. Therefore, only a change in behavior will stop the spread of AIDS. But condoms provide justification for behavior and allow people who do not want to sanction themselves to avoid the difficulties of "just saying no."

Abstinence as a behavioral choice is further hindered by the simpering of those who complain that it is unreasonable for people to discipline themselves. Why is this? Have we no more control than the animals? This is simply an unacceptable premise; people should be able to control themselves, *particularly when sexual activity outside of marriage can kill them*.

This unpleasant reality is now part and parcel of our modern, free society, thanks to, first, homosexual behavior, and then loose heterosexual behavior. The problem escalates by the liberal idea that condoms work to prevent the further spread of AIDS; they don't. Condoms are only a feel good, stop-gap measure which cajole people into thinking they're doing all they can to stay healthy. If these same people abstained there would be no question of their health and the physical expression of their love (or lust) wouldn't have the opportunity to end their lives.

LETTERS

A response to Kathy Marquard...

In response to Kathy Marquard's comments on religion ("Response to Dusbabek", "Ancient people (who) were tolerant of each other's individualism", who did not criticize or judge "a person's choice of God"? Examination of religious and socio-political history does not seem to provide much evidence of toleration, not of respect for individual rights. Ms. Marquard implies that these "Ancient people" were free to choose their religious values and behaviors solely on the basis of individual conviction. Unfortunately, social pressure, including physical violence, appears at times to be a more common factor in selecting a religion.

Ms. Marquard further implies that Catholicism grew directly out of pagan religions, which were presumably superior since they often "required much more...dedication...and faith." I am not a Catholic, so I might be ignorant of the foundations of that strain of Christianity. Nonetheless, I doubt that Catholicism was miraculously born from the religions of these "simple and tolerant Ancient pagans."

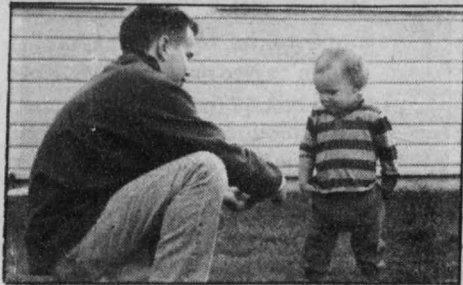
I fully agree that women (and men) should "demand the end of all oppression justified by religion." However, demanding that God change Himself or Himself is not a part of the process. The appropriate method (in Christianity, at least) is to instead make ourselves more like Christ (i.e., more like God). In so doing, we may facilitate the growth of a world that is, in a meaningful sense, more individualistic, tolerant, and just.

Michael Fischer

All letters to the editor must be 500 words or less, double spaced, signed and mailed or delivered to the Spectator by noon Friday. All letters must include a telephone number and an address. Letters will be published on a space available basis and may be edited as needed. Letters of considerable length may appear as guest editorials. Efforts will be made to contact the authors of these pieces and the Spectator takes no responsibility for their content.

NOSTALGIA for an age yet to come

with Josh Petersen



The Republican party has attained a certain ascendancy by casting itself as pro-family. Conservatives' ability to define what is good, normal, needed and decent for American families is an ability which must be challenged. To allow President Bush to paint himself as someone who holds "family values" in mind as he rejects family leave legislation and a crass placement of free market ideology over the concerns of real people, is to allow an incoherence which is intolerable.

The underlying message of the social policy and rhetoric of Presidents Bush and Reagan has not really been an inquiry into what is best for families as a whole, but rather what is best for men. But to stop there is to half-step, for it is not truly what is best for men, but what is beneficial for a small minority of men. We men are not benefiting from this Right-wing paternalism; to the contrary, we are suffering. And so are our children, our mothers, wives and daughters. Indeed, our nation suffers because of a predominant but twisted vision of families and what it means to be a man.

The emphasis of this Conservative rhetoric is largely on the strengths and abilities of men, and the respect which this society, especially this society's women, must accord them. The message for women is coded, yet a majority of women are keenly aware of it. It is a message which in a sense says: "Get out of the workplace and back into the home. Our children are suffering because you are neglecting them. The problems men face are because of you women."

Never mind the fact the the "traditional family," which many Conservatives invoke as a societal norm, is more peculiar than commonplace; an image of family life made predominant by 1950s sit-coms rather than historical tradition. Never mind the fact that the economic policies of these Presidents have made the labor of both parents an in-

A Program for Male Liberation: Kill Ward Cleaver

creasingly necessary source of income, if only to keep up with an eroding standard of living.

The John Wayne Western idol, the Babe Ruth sports hero, and the Ward Cleaver father figure are all roles which are impossible to be filled by real men. Conservatives have depicted manhood as a spring of limitless strength. But for many men, the shortcomings of their real lives when compared to these images of manly virtue reinforce feelings of ineptitude and powerlessness.

Women who know men through personal relationships are well aware of the weaknesses and fears of men, yet there remains a cultural image of men as steadfast, strong and dependable. An example of this incoherence is available in the phenomenon of homelessness. While numbers are difficult to pin down, estimates are that between 80 and 90 percent of the chronically homeless are men. Compare the way our society thinks of homeless women or children, a minority of those who are without shelter, to the way we think of the homeless men with whom we are so familiar. In the case of women and children, we recognize these people as innocent victims of poverty and deserving of charity or assistance. We are less forthcoming with sympathy for homeless men. We imagine their condition to be related to deficiencies in character or bad faith. We suspect them of desiring their homeless condition and dismiss their suffering as unimportant because it is self caused.

The incoherence is amplified when we legislate these paternalistic assumptions about manliness into social policy. In welfare policy for instance, the vision of men as stalwart providers actually leads to a further disintegration of families. Welfare regulations forbid payments to be made to households which contain an "able-bodied man." Regardless of the fact that these men are unable to feed their families, purity of the male mystique demands that men care for the women and children. Many men are forced to leave their families, so that in their absence, their wives and children can receive assistance.

Finally, Conservatism's celebration of paternal power ignores the numerous failures and shortcomings of men. A vast number of male children are raised with their fathers absent. Divorced American men spend an average of less than two days a month with

their children. In many ways, men have failed to maintain even the most minimal levels of responsibility to their families, their communities, and to the environment.

The Left on the other hand, certainly could not be accused of ignoring the failures of men. Celebrating them might be more accurate. Many liberals are marked by a sort of gleeful frenzy as they read through the laundry list of men's shortcomings. Largely in reaction to the paternalism of the Right, Leftists have often adopted an operative conception of men as villains or monsters. This type of reactionary male-bashing leads to an incoherence all its own.

Women have increasingly recognized and defined their oppression under the social order as it now prevails; men have not. There—I said it. Laugh away, yes, men suffer. By stating that men are not the all powerful characters we imagine I have transgressed a sacred law and opened myself up to ridicule from both liberals and conservatives. Most men and women associate male gender with power and privilege. There is a tendency to see maleness as synonymous with this nation's power elite. But the notion that men's genitals translate into power and prestige is a baffling idea to the majority of men who live powerless lives marked by subservience and alienation.

This notion of male privilege is common to us men, the experience of it is far more elusive. To be certain, men control the upper echelons of power; they comprise a disproportionate number of corporate executives, managers, and politicians. But this "power elite" are a small minority of men. The majority of men in America, whether toiling in mines or in office buildings, living on farms or in prisons, are marked by profound experiences of pain, anxiety, and despair.

While suicide rates for women have been steady in the last few decades, among men, and especially among teenage boys, the numbers are on the increase. Male teenagers are five times more likely to kill themselves than teenage women; men of all ages are four times more likely. More than two-thirds of all alcoholics are men, and men are 50 percent more likely than women to be users of illicit drugs. Young men between the ages of 18 and 29 suffer alcohol dependency at three times the rate of women of the same age.

There is a sense of hopelessness that prevails among young men and it is not a sense

which is uninformed by social and political reality. Real wages for men under age 25 have declined over the last 20 years. Men face shorter life expectancies than women, and they suffer from greater incidences of heart disease, particular forms of cancer, and stress related illness.

The experience of many minority men is even more critical. There are more Black men incarcerated in our nation's prisons than there are in our colleges and universities. For Black men between the ages of 15 and 24, homicide is the most common way of exiting the world. Black and Hispanic men suffer from unemployment rates that are dramatically higher than those of white men, and in many areas they are less well off when compared to minority women.

I don't release this slew of statistics in order to try to depict men as innocent victims. Many women have identified the state of things as not of their own creation and dangerous to their continued survival. Men on the other hand, too often cling to a vision of patriarchy without any attention to the devastating effects it has had on ourselves and our families.

Perhaps the confusion of the Left is most evident among men who take seriously the suffering of women. For men who are sensitive to feminist thinking, a pathetic sort of self deprecation often occurs. We view ourselves as oppressors yet experience personal victimization. For these men, the goal ought to be to resist feminist criticisms which place blame upon the male gender as a whole. Neither the defective male mystique of conservatism nor the denigration of maleness by certain feminists offers hope for change.

Despite the backlash against the women's movement (which some will probably accuse me of adding to), Americans continue to support feminist ideals. A 1989 New York Times/CBS News poll found that two-thirds of Americans agreed that the U.S. "continues to need a strong women's movement to push for changes that benefit women." Indeed we do, for if Conservatives are allowed to set the parameters of dialogue about family issues, they may well succeed in bringing families closer together: living on the streets, working in the fields, or dying from lack of adequate health care. Men need to set aside the drums and come out of the sweat-lodges in order to transform their therapeutic "movement" into a political program.



Greetings from Seattle University's volunteers in Calcutta, India. We've all come here for a variety of individual reasons: a spiritual calling, an interest in encountering poverty, an interest in the Third-World, or just a desire to expand our westernized perspective of the world. The overriding reason for our group as a whole is to help others who are in dire need. This need has never been so evident to us as it is, now, in Calcutta.

India's poverty rate is estimated at 55% of its 850 million people (1989 est.). This figure lends some clarity in picturing the living environment. This poverty, added to by religious conflict stemming from deeply felt convictions and tradition, makes the situation seem overwhelming and next to impossible to aid. So how are we helping?

Along with approximately 50 other vol-

"Something Beautiful and Something Ugly Happens Here Everyday"

unteers from all over the world (including but not limited to: England, Ireland, Sweden, Switzerland, Brazil, Spain, France, Belgium, Poland, Canada, New Zealand, Australia, Germany, Malaysia, and Japan), we have been working alongside and guided by Mother Teresa's Missionaries of Charity. There are basically three missions: Shishu Bharan—a children's home, Prem Dam—a home for the mentally ill, and Kalighat—a home for sick and dying destitutes. In all three, only the very worst of cases are admitted.

Helpless people with no money, family or food make up our clientele; the sisters are never short of qualified applicants. We are not expected to have any training or medical expertise, just an overabundance of joy. We are called on to comfort, console and love the people we help.

We are all learning many lessons from our experiences here. One of them is that life is simple. Most people live in tune with their

religion and survival; materialistic pettiness offers only a mere distraction. Families are a major component of the culture. We ate dinner with an Indian family and discovered that the family consisted of aunts, uncles, cousins, and in-laws, all under one roof.

The depth of poverty here draws families and neighbors together in their struggle for survival. Even foreigners, through working with the poor, can feel the solidarity among the people. Both their joys and their sufferings are intensified.

It becomes evident here is that there will not be peace until the gap between the rich and poor is closed. Each of us has struggled in dealing with the multitude of beggars tugging at our shirt-sleeves on a daily basis. I had thought, in the beginning, that it would get easier to deal with the longer I was here, but it hasn't. Everyday there is a knocking at the door of our conscience, everyday there are as many needy hands as there are those willing to



take advantage of you.

The volunteers we work with, although highly individualistic, have formed a warm and welcoming community. We have all learned how to communicate with those around us, bypassing language. They are a constant source of support and enlightenment.

These are just a few of the things we have learned and noticed. The larger implications of this experience we will not discover until we return home.

If anyone has any questions or is interested in going to Calcutta next year, contact Betsy Putnam in the Volunteer Center, Student Union Building, Room 210.

Written by Anne McCurley on behalf of Katie O'Sullivan, Pam Conner, Kaki Welsh, and Kevin O'Connell.

A reflection on Veterans...

9:30, 9-9-89, Washington D.C., still 90 degrees and 90 percent humidity, the air was stagnant, without a breeze. I was told to expect to see many people, some crying, some making charcoal rubbings of the walls. I walked the 10 blocks down 23rd Street to Constitution Avenue to the campus containing the Washington Monument, the reflecting pool and Lincoln Memorial that I would later see. Following the clusters of people, then the signs, then the groups of people again, I drew nearer to the memorial of our Vietnam Veterans.

The entrance, unlit but for a single glass covered pedestal, stood 30 feet to the right of my path. In the glow of the single

bulb, 3 people stood busy, absorbed in their work. Not understanding their pursuit, I continued along my path. As my eyes grew accustomed to the darkening path, I began to see many more people coming from behind that lone point of light shining from the pedestal. As the three moved away my gaze fell upon the immense book once hidden by their huddle. A young couple quickly took their place, their faces hidden. I could see their hands stir as their fingers scanned the page filled with row upon row of names, hoping to find in this registry the names of loved ones lost. The path continued on in the shadow of that solitary light, everyone's steps naturally slowed as I continued toward the Memorial's western edge. I could see in the darkness the size of this sparsely illuminated monument, but I had not yet begun to feel its magnitude. Already uncomfortable from the struggle of parting and pushing my way through the heavy

humid air, I felt as if I were sinking into some kind of hell as each step took me deeper and deeper below the earth. The wall covered in names now towered high above me.

Standing at its center six feet underground, I needed to reach out to them, to touch their names in the wall, to trace my finger through their letters, then to step back, ponder and weep. My eyes were like the eyes of so many who surrounded me.

Wiping my bleary eyes, I continued past the small American flags and fresh flowers resting at the wall, past the fathers finishing charcoal rubbings of their sons names enshrined in the smooth black granite. Before today I had nothing to feel, having no one to look up or to find, and now, I can feel for them all.

Slowly as I walk, I emerge from the depths of the monument. The journey back from this depth of human sacrifice seemed like re-

turning from a trip into the past. The reality of the present returns as I can again see above the tops of the wall without straining.

George A. Barrett

Satan, God and Magic...

In response to "A hero takes a fall but sends the world an important message," by sports editor Michael Kord in the November 14 issue.

First of all, I would like to take the time out of this letter to say that the article on Ervin "Magic" Johnson was very well written and it really gave him a positive review. He is a very positive individual and it's great to see that so many people,

including those in newswriting are supporting him, regardless of how he got the HIV virus. True enough, AIDS is an horrid disease, that is infecting and affecting thousands of people around the world everyday. Like a bullet without a name, AIDS can strike at anybody. You can be black, white, red, brown, olive or yellow, you're not "immune to its lethal weapon." I couldn't agree more with Mr. Kord when he said that success, money or athletic ability cannot prevent someone from getting it; However, I was appalled to have read that even GOD himself couldn't prevent someone from getting it. Now I've got a message to all of you who read this article. There is only one GOD; he who created the heavens and the earth, and he is capable of all, even eternal life. There is only one faith, and that is in his son Jesus Christ, who could, not only prevent his children from being afflicted with the disease, but has the almighty power to cure their bodies, because even he has overcome the world.

Millions have put their faith in gods that can neither see, think or hear of their afflictions and petitions. Billions have come to GOD, but without faith it is impossible to please him; without works, repentance of sins, and renewal of character, they could never know him. You see, what I'm trying to get people to understand is that GOD is love. He is a GOD full of compassion, longsuffering, and plenteous in mercy and truth. He wants all of us to receive everlasting life in the new world to come, but we've got to come to him with a pure heart, eager to make the change that will decide what our final destination will be when his son returns.

Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial and affliction. Calamities sometimes draw us nearer to GOD, because they temper human ambitions; burn out the dross of selfishness and worldliness; they quell fierce passions; they reveal to men their own hearts, strengths and weakness's; they teach discipline, patience, and submission; they humble pride. It should be remembered that suffering and death come only from Satan, the one who "sowed tares among the wheat," (Matthew 13:25). But, Jehovah GOD overrules the devices of the enemy for the good of those who put their trust in him. He worketh all things for good of those who put their trust in him. He worketh all things for the good to them that love him, (Romans 8:28). So my friends, decide this day whom you will serve; GOD or "the adversary." Choose today—not tomorrow. Tomorrow is not promised to you.

Contessa L. Menefee

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the ASSU page

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Metamorphosis earns 3 1/2 stars

By JOHN BOYLE
Staff Reporter

The Metamorphosis: 3 1/2 stars
Put one hour and 15 minutes of your time to good use any day this week. Go check out the Seattle University Drama department's fall production of John Kafka's, *The Metamorphosis*.

Having the opportunity to see the play last Tuesday, I hurried from my evening class to the Pigott Auditorium to make sure I would get a decent seat. Expecting to spend 2 hours in an uncomfortable theater chair, I was surprised to discover the audience being seated on the stage and around the set.

I sat down in the seat of my choice and for the next 75 minutes enjoyed an absolutely fantastic production.

The story revolves around the main character Gregor Samsa, played by Manuel Teodor. Teodor makes the difficult task of acting as a cockroach seem surprisingly simple.

Gregor wakes up one morning and discovers that he has turned into a cockroach. He, of course, has a difficult time dealing with his unusual problem. His reaction is nothing compared to the reaction of his family.

In summary, Gregor's mother becomes an emotional wreck, his sister is the only one to show him any compassion, and his father locks Gregor in his bedroom.

Mr. Samsa, played by Donald

Jones, is by far the best character in the production. Jones' portrayal of Mr. Samsa is great.

Jones' made me sympathize with his character at certain moments, and at others, I could have wrung his neck for the way he treated Gregor.

All the characters in *The Metamorphosis* were outstanding. The hard work that the entire cast put into the production really showed.

The best thing about the entire production is that the audience is extremely close. I felt as though I was a fly on the wall in the Samsa household, or a cockroach on the floor for that matter.

The set and lighting were appropriately simple, allowing viewers to fully concentrate on the action in front of them. Adding to the stage set-up was the fact that the production began with characters sitting within the audience.

Another plus was that the entire production crew (sound, lights, etc.) seemed to be in sync with the actors on stage. It was obvious that everyone behind the curtain was doing their job.

Take a break from studying this week and go see this fantastic version of *The Metamorphosis*. The play is showing every evening at 8:00pm until November 23rd. The final showing is at 2:30 pm on November 24th.

The cost is a reasonable \$5 dollars, so invite a friend or two to join you. One tip though, you will be so close to the action on the set, if you must use the restroom, look both ways before you cross.

The Four Horsemen have a hit *Nobody Said It Was Easy* is raw energy rock n' roll



The Four Horsemen's new album, *Nobody Said It Was Easy*, shows that good old rock n' roll is still alive.

By JOHN BOYLE
Staff Reporter

Nobody Said It Was Easy to be in a rock n' roll band, even The Four Horsemen.

Their new album, *Nobody Said It Was Easy*, is kind of catchy. The five man band sounds like a cross between Australian rock legends AC/DC, and American newcomers The Black Crowes.

Released by Def American Records, this album is a refreshing reminder that good old rock n' roll is still alive.

All five members sound great together. The Four Horsemen combine their individual talents to produce a tight and energetic sound

that is sure to have any club or bar hopping until closing time.

Vocalist Frank C. Starr at times sounds similar to Brian Johnson of AC/DC. At certain points in the album he even cuts loose with high pitch whines similar to those of Axl Rose from Guns n' Roses.

Guitarist Dave Lixmi really wails the lead riffs and does a great job of keeping in time with rhythm guitarist "Haggis."

Tunes such as "Let It Rock," "Wanted Man," and "Can't Stop Rockin'," really show off the raw energy this band projects through its music. The best cut on the album is "Moonshine," simply because the song's unique sound stands out from the rest.

It is worthy to note that The Four Horsemen are scheduled to open

for labelmates The Black Crowes upcoming tour. If by chance these two groups come through Seattle, do not be caught missing the show.

If you want to shell out nine dollars on a new tape, try something new. Say "What the heck," and grab *Nobody Said It Was Easy* by The Four Horsemen. The rocker in the residence hall room next door is sure to enjoy the tape if it is not pleasing to your ears.

The Four Horsemen's music is not exactly the type you would listen to during a romantic dinner with your significant other. However, if you and a group of your friends plan to take an extended road trip to an undetermined destination, be sure to make a copy of *Nobody Said It Was Easy* available to the person working the tape deck.

Winter Ball: a guide to restaurants

W i n t e r

By CHRIS T. FEKETE
staff reporter

Greetings students, faculty, and other assorted citizens of this fine community. Today, in the midst of swirling leaves, the darkening skies and chill in the breeze speak to me of a change in season and, with the change, a vision of greater things to come—namely THE WINTER BALL.

If you and I have anything in common, it is probably the fact that we are both ill prepared for the upcoming festivities. If you happen to already have a date, unlike myself, you have taken the first step to preparation for the event. Next comes the question of proper attire. All I can suggest is that you stay within the bounds of your own personal style. Obviously many of you will show up in dress far from that normally considered formal, but this is alright—it's you. If you do happen to be one of those worldly gallant spirits that can get away

with a tux, by all means do so. Brocklind's Formal Wear on Broadway is offering 20% off to all Seattle University students on rental tuxedos. These are in fact the same stunning tuxedos worn by our on-campus fashion plates, the ASSU.

Next I urge you to consider dinner. You have two routes to take. Deplete your savings to impress your date and end up having to quit school, or practice some common sense and show her you're a down to earth kind of guy. I like both routes depending on occasion, but let's take the former. The down to earth kind of guy likes down to earth kind of food, but if this is as big an event for you as it isn't for me, you want service. You want Canlis. Canlis is service. From the valet who parks your car to the simpering kimonoed waitress who serves you perfectly prepared Northwest cuisine, proficiency is the watchword. Not that you aren't going to pay for the excellent service, not to mention the romantic view over the lights of Lake Union, but if this is what you want, Canlis is my first and foremost sugges-

tion. Reservations are my second. You may reach a host, more than happy to serve your wishes, at 283-3313. You may reach the restaurant by following 99 North to 2576 Aurora Avenue North. Bring your Visa, Amex, or Discover Card, though checks are accepted.

If you'd like to progress a little further toward earth, but still have a pleasantly appointed evening, do what I like to do when my resources are limited. Dine at the moderate; dessert at the magnificent. Many of your finer restaurants have wonderfully cozy, intimate or elaborate lounges, or reading rooms perfect to top off a meal with a tasty confection.

The typical scheme might involve, for example, Cafe Sport. In the north end of Pike Place Market next to the Seattle Club, Cafe Sport features a distinctive blend of Pacific Rim dishes on their ever-changing, innovative menu. The decor is somewhat strange, but in the evening when the lights are low, it is less evident. Service is good, though informal, and prices are very reasonable. Call 443-6000

for reservations and a sample of what the evening's menu has in store. But be careful, you may not be able to resist.

I don't suggest going to an actual restaurant for dessert, especially not a finer establishment, as this defies all the basic laws of dining etiquette. Yet don't despair, I always find The Dilettante's downtown location at Pike Place more than sufficient for incredible chocolates and a fine relaxing atmosphere as well. If you're staying a little closer to campus, try The Dilettante on Broadway or the Hunt Club's fireplace lounge, where tinkling ivories accompany good dessert, a fine brew and a warm fire.

If time permits, I would suggest stopping by the Winter Ball itself, but if not, the rest of the evening is in your hands. I refuse to make any further recommendations. Yet, in all you do, keep one key word in mind: enjoy. Give this night to yourself. Put homework, worries and the necessity to impress your date aside, and let you and your date enjoy a night of optimum "Winterballing."

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An opinion on censorship of "The Gloved One"

Michael

By DOUGLAS D. BRENNAN
Arts & Entertainment Editor

I never thought I would see the day when the one of a kind Michael Jackson, the true image of clean wholesome good entertainment in today's society would be considered too offensive. Is it true? Michael Jackson? Apparently that day has come.

In my opinion, many people haven't really been paying enough attention to what the "gloved one" has done in the past. If they had, they would realize that the *Black or White* video is no different than Michael's work in earlier videos. The demand that this video be edited because it is too violent and sexually explicit, startles me.

Michael Jackson has long been viewed as the perfect entertainment role model for the youth of America. He may possibly be the most popular entertainer of all time. He sings songs about the problem of world hunger, he cares for chil-

dren, and he has donated large sums of money to various charities. Of all entertainers, Michael is the one entertainer to whom parents would not have a problem exposing their children at any age. Where did this vision come from? And why is Michael's latest video so offending? Don't parents remember the *Thriller* video or *Smooth Criminal*? What stopped parents from demanding censorship before?

For instance let's look at the monumentally popular video-short film *Thriller*. A good, wholesome source of clean entertainment, *Thriller* definitely is not. The plot is simple. Michael turns into a werewolf. Michael chases his girl friend through the woods. The werewolf sequence turns out to be a dream, but then dead people dig themselves out of their graves. The dead people converge on Michael and his girl friend. Michael suddenly turns into a zombie. Michael, who is the leader of the risen dead chases his girl friend to an old abandoned house. The dead then begin

violently tearing the house to pieces. Michael crashes through the door. Michael and his dead friends then converge on his girlfriend who is huddled in a corner. This sequence also turns out to be a dream. But as the video ends Michael, accompanied by Vincent Price's sinister laugh, turns to the camera with a demonic grin and evil eyes. Is this much different from the violence in *Black or White*?

Another video that shows a violent Michael is *Smooth Criminal*. In this video the building in which Michael and his criminal entourage go about their business is surrounded by armed military police. Michael picks up a mafia-style machine gun and, in a sweeping rage, opens fire.

Looking back at these earlier works, it is easy to see that violence has been a trademark of other Jackson videos. So why do those people offended by *Black or White* show such interest now? Do these videos actually corrupt the youth who view them, or are parents afraid to ex-

plain to their children what the video is about?

As for as the sexual content of the *Black or White* video, haven't we seen just as much in other videos, daytime soaps and commercials? For instance, take a look at Madonna. She has taken sexuality to an entirely different level. Michael Jackson's images can't compare to the see-through clothing that Madonna wears in her video, *Vogue*. Michael has always grabbed his crotch. It has always been his trademark as much as the moonwalk and the sequined glove. Instead of rapidly censoring material that at first is offensive, why don't we examine what these expressions mean.

According to Michael, the video was created to represent a Black Panther's animalistic behavior through dance. In my opinion, the people who were offended, did not try to understand the content of the video. It is a shame that artistic expressions like the last four minutes of *Black or White* are need-

lessly taken off the air before they are fully understood.

When I viewed the *Black or White* video I was amazed at the incredible style of dance that is uniquely Michael Jackson. My second response was: What is he expressing? Obviously Michael didn't just try to create a spur of the moment, violent sexual video. Much careful thought went into the the the dance scene. Perhaps we should put more thought into trying to understand the video, rather than locking it up to never be seen again.

Many things in our society are violent. Many things in our society are also very offensive, but to be so overly-sensitive as to force Michael Jackson to change his artistic expression is a travesty. Michael Jackson's uncut video, *Black or White*, is not, in my opinion, offensive in its sexual content or the violence it displays. Just look around our everyday society. It is easy to find offensive behavior that makes *Black or White* look like *The Wizard of Oz*.

Jackson

Administrator squelches play he calls profane

Lebanon, Ill.(CPS) - All theater director David Brailow did was tell the public relations department at McKendree College that an upcoming play entitled "Acts of Passion" would contain strong language.

Little did the associate professor of English realize that those words would spark a controversy that would catapult the 750-student campus into the national spotlight, leaving in its wake cries of censorship, disillusioned faculty members and angry students.

Some people at the church-affili-

ated college in Southern Illinois were stunned when President Gerrit Tenbrink first issued the statement, "This play conflicts with the college's mission statement to support Christian values." The president then banned the play, which Brailow was directing, from campus.

"Acts of Passion," which consists of three, one-act plays, was to be performed by a professional acting troupe that has been giving performances on the McKendree campus for years.

"The play is peppered with the f-word, and the s-word," said one school official, who admitted that he had not seen the play.

At first, it appeared the president had scant support. A number of faculty members and students accused the president of imposing his conservative moral views on the school. Students protested loudly.

The faculty voted 38-6 to censure his decision, and the Student Senate unanimously adopted a resolution saying the policy violated First Amendment rights to freedom of

speech.

"In a liberal arts college, church or not related, censorship of theatrical productions is unacceptable because it limits student access to works of art and that runs contrary to the mission of a liberal arts college," says Brailow, who says he resigned as theater director in protest of the president's actions.

However, the Board of Trustees supported Tenbrink in banning the play. A special committee has been established that will review the president's new directive prohibit-

ing the use of profane and vulgar language in any cultural production sponsored by the college.

"The faculty and the president are really at odds over this," says Brailow. "The church connection is important, but it is not fundamentalist. In fact, 60 percent of our students are Catholics." McKendree College is affiliated with the United Methodist Church.

"Acts of Passion" was performed recently in a park off campus and was sold out as students, faculty and staff grabbed up tickets.

Looking Ahead

ALCOHOL AWARENESS WEEK CONTINUES. At 7:30 tonight in the Champion Lobby, former pro athlete Ron Moon will talk about his personal struggles in "Addiction and Recovery - One Person's Story." Dramatic presentations sponsored by the Champion Hall staff and the Criminal Justice Society's presentation of "Until I Get Caught" will follow. Non-alcoholic beverages provided.

Tomorrow, **TONY VENTRELLA OF KING-5 TV** will be in the Chieftain at noon to talk about a substance-free lifestyle, and answers your sports questions, too.

Saturday, November 23, a local performance group looking at real-life struggles with alcohol addiction, will perform "Coming 2..." at 7 p.m. in Wyckoff Auditorium. Sponsored by Casey Family Programs.

All students, faculty and staff are welcome to participate. For more information, visit your local residence hall front desks, and the Campus Assistance Center.

SOUP WITH SUBSTANCE will feature Kate Kremer, a social justice minister, from 5 p.m. to 6 p.m. in the 1891 Room of Bellarmine Hall. Kremer will discuss the new shelter being formed for the homeless at St. James Parish. Call 296-6075.

TOMORROW IS THE LAST DAY OF THE HOLIDAY HUNGER SWEEP food drive, sponsored by the Volunteer Center and Campus Ministry. Boxes for non-perishable food items for the Providence Regina House are set up in the Campus Assistance Center, Office of the Dean of Arts and Sciences, University Relations, University Services Building, Volunteer Center, Campus Ministry and residence hall lobbies. Call 296-6075 for more information.

UPCOMING MULTI-CULTURAL EVENTS ON THE CAMPUS OF SEATTLE UNIVERSITY
THE HONORABLE JOSE JAIME ENRIQUEZ FELIX, Congressman from the state of Zacatecas, Mexico, will be in Se-

attle until tomorrow. He will be the special guest at a reception with members of the National Hispanic Leadership Agenda tonight, from 6:30 to 8:30 p.m. at El Centro de la Raza, 2524 16th Avenue South. Congressman Enriquez is a member of the National Committee, Partido de la Revolucion Democratica (PRD), and is responsible for international relations and relations with Mexican citizens residing in the United States.

Also, **MEXICAN ARTIST FULGENCIO LAZO'S** exhibit at El Centro de la Raza Gallery continues through December 4. Lazo, a Zapoteco Indian from Oaxaca, Mexico, will be exhibiting oil paintings, lithographs, and wood cuts depicting his native culture. The gallery is open Monday through Friday 10 a.m. to 6 p.m., on Tuesday and Thursday evenings until 9 p.m.

Call Roy D. Wilson at 329-2974 for more information on both events.

JAPAN-AMERICA SOCIETY will present a luncheon seminar by Keisuke Egashira, President, Seibu Saison International Ltd., and J. Osawa & Co., Ltd., on

"Japan's Retail Distribution System: Going With the Flow," 11:30 a.m. to 1:30 p.m. at the Four Seasons Olympic Hotel, Tuesday, November 26. Admission is \$30 dollars including lunch, and registration is required. Call 623-7900 for more information and registration form.

NORTHWEST COAST NATIVE ARTIST MUNGO MARTIN will be honored in an exhibit entitled "Mungo Martin: A Slender Thread" at the Burke Museum. The exhibit opens on Tuesday, Novem-

ber 26, and will run through February 23, 1992. Over 40 pieces produced from the early 20th century until Martin's death in 1962 will be on display, including masks, rattles, drums, paintings, model totem poles, other wood carvings and photographs. Call the museum's 24-hour information line at 543-5590.

THE CARTER FAMILY MARIONETTES will perform their popular "Qweti - Tales of the Makah Tribe" on Wednesday, December 4, at 7 p.m. in the University of Washington's Kane Hall.

SEATTLE UNIVERSITY
CHRISTMAS TREE LIGHTING
Monday, December 2 3:45 p.m.

Please join your friends and colleagues at the traditional lighting of the Seattle University Christmas tree. The location is the giant sequoia at the south entrance of the Pigott Building across from the Quad.

Come by for music, caroling, and refreshments

Ski team ready to shred

By MICHAEL KORD
Sports Editor

Stacked with the most talent in the school's history, the Seattle University women's and men's ski teams are ready to set the Northwest Collegiate Ski Conference on fire.

Last year's women's team was the best ever at SU and qualified for the Regional Championships in Breckenridge, Colorado. This year, the women expect to improve on last year's success.

The leader of the women's squad will be All-American Tracy McEwan. Last year, as a junior, McEwan dominated her opponents by winning seven consecutive conference races. She finished second in both the slalom and giant slalom races at Breckenridge and also participated in the University Games in Sapporo, Japan. The University Games featured some of the best skiers in the world and McEwan proved that she belongs in the up-

per echelon of the ski world by finishing in second place in the downhill event.

"When Tracy came to Seattle University, all of a sudden people took our program seriously," said head coach Brian Dennehy.

The women's team also has four new members to strengthen their stature as a national power. Amy Leonard, Liz Ramsey, and Crissy Ishida are three freshmen who are expected to muscle a great deal of the load. Amy Zirkle, a junior transfer from Washington State University will also help carry the load. Senior Gina Mortimer, who was the leading scorer on the women's soccer team this last season is also expected to help solidify this year's team.

Ishida is the younger sister of Mark Ishida, a senior on the men's squad. The '91 graduate of Kentridge High School said one of the reasons she came to SU was her brother Mark.

"I like to ski with him," she said. "He always pushes me to go faster."

Ishida individual goal is to qualify for nationals in Lake Placid, New York. She feels her best chances to win big are in the giant slalom.

"I like it a lot better than the slalom. I can go a lot faster, too," she said.

The addition of the four newcomers, along with McEwan and Mortimer, put the women in contention for a national championship.

"We should only have to stay on our feet to make it to nationals in Lake Placid," said Dennehy.

Despite losing last year's number one skier, Ned Randolph, the men's squad is also expected to win big this year as well. Losing a strong skier like Randolph, who left for personal reasons, would be detrimental to most ski programs, but the Chieftains should have no trouble replacing him.

This year's number one man will be Mike Vincent, a sophomore transfer from Wenatchee Valley Community College.

"We don't lose anything at the number one position because Mike is faster than Ned," commented Dennehy.

The number two skier will probably be Mark Ishida, whose kamikazi style has made him recognizable throughout the league.

"Mark takes the straightest route possible to the finish line," said Dennehy. "He is ultra-fast when he finishes."

Other skiers looking to do well this year are senior David Sword, junior Eric Gebbie, and sophomore John Graham. Sword, who also doubles as an assistant coach, will provide the leadership necessary to help make the Chieftains winners in '92.

Coach Dennehy added that Graham is noted for his work ethic and has improved a thousand percent. He may also earn the position as the team's number two or three in the giant slalom event.

SKI TEAM: see page 11



SU file photo

All-American Tracy McEwan leads SU's ski team.

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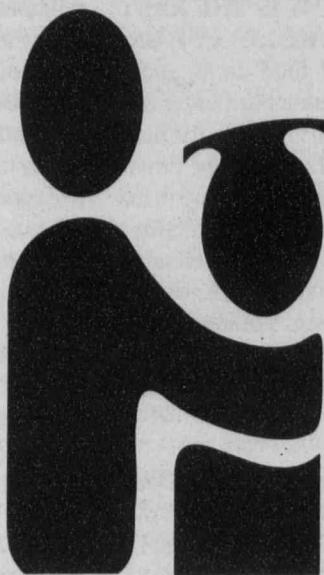
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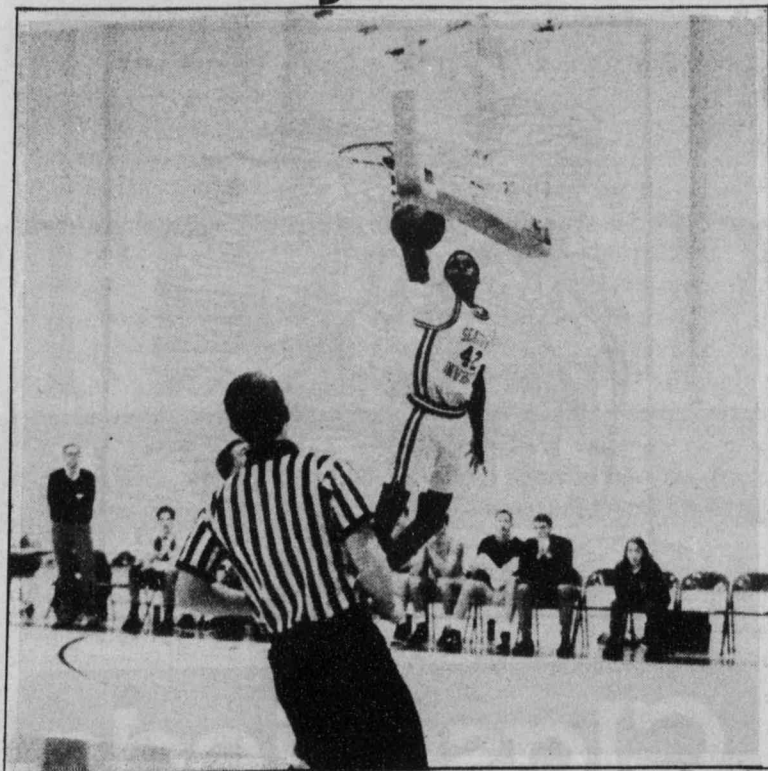


Photo by Tony Esposito
Corey Lewis accelerates into low earth orbit against PLU.

SID bringing entertainment to hoop games

By MICHAEL KORD
Sports Editor

Picture this. The Seattle University men's and women's basketball teams playing in front of a packed house at the Connolly Center.

In the men's game, Dave Horner knocks down a three-pointer to give the Chieftains a 97-96 win over eleventh-ranked UCLA.

For the women, Jodi McCann drives the lane and dishes to LaShanna White, who hits a lay up at the buzzer to sink nineteenth-ranked Washington.

Farfetched? Maybe. But imagine the enthusiasm that would

emerge on campus. SU fans hootin' and hollerin' at pre-game pep rallies in the quadrangle. Chieftain pride returning to SU.

To SU Sports Information Director Joe Sauvage, this type of enthusiasm is not out of reach in the near future. The days of only 30 fans showing up to support Chieftain basketball are on the way out.

Said Sauvage, "We want to get away from that and create a lot of enthusiasm from the students on campus. I'm confident we can channel the students and their enthusiasm to support our athletic teams."

One excuse SU students won't have is not knowing when this season's games are. Every student living on campus has been mailed a pocket schedule of this season's men's and women's basketball games.

SU students will also have plenty to look forward to when attending Chieftain basketball games. A new sound system has been installed in the Connolly Center, the cheerleaders are better than ever, and high school bands will perform during some home games.

"We're putting together a complete package," said Sauvage. "The fans will be entertained and be watching good basketball."

Special events at halftime of SU games will also be provided to entertain the fans.

On December 5, both resident and off-campus students will form four teams of five. Each participant will take a slap-shot from mid-court on a Seattle Thunderbird goalie. The winning team, and everyone who supported them, will get free tickets to a T'Birds game.

On the same night, every SU fan will receive a 17-ounce Chieftain beverage cup.

On January 13, 12 fans will be selected from the crowd at halftime of the Sheldon Jackson game to attempt three shots each from mid-court. If someone makes two out of

Catholic-Protestant battle won by PLU

By JAMES COLLINS
Staff Reporter

It was a battle seemingly made for the streets of Belfast: Catholics versus Protestants, full of blood, sweat, tears, and even a little controversy. But this war was fought on the Connolly Center hardwood, and in the end, there was a winner.

The Seattle University Chieftains, coming off an impressive two-game road swing which featured wins over Concordia College and, in double overtime, Western Baptist, entered Tuesday night's contest against the Pacific Lutheran University Lutes with a 3-1 mark. Junior forward Corey Lewis and senior guard David Horner had led the way in the preceding games, Horner scoring 26 against Concordia and Lewis 27 against Western Baptist, including a three-pointer to send the game to a second overtime. The high-scoring duo combined for 85 points in the two games, nearly half of the team total of 177. Senior guard Mike

Cheatham (26 points and 13 assists in the two games) and freshman forward Wade Tinney (32 points and 18 rebounds) had also sparkled on the road. They led SU against a PLU team that boasted 6-9 senior center B.J. Riseland and senior guard Mike Huylar.

The first half featured a rather uninspiring shooting performance by both teams. Better than a minute and a half passed before the first points were scored by PLU, and the Chieftains were shutout for over four minutes as they missed their first five shots. SU exploded quickly, though, as a three-pointer by Horner and a Lewis dunk on consecutive possessions gave them a 5-4 lead. The Lutes compounded their ineffective shooting by committing 17 turnovers and 12 personal fouls, sending SU to the foul line 16 times. However, as a somewhat ominous harbinger of things to come in the second half, SU missed six free throw attempts and failed to convert half-a-dozen fast break opportunities.

Despite these miscues and a dreadful 7-for-26 team field goal total, SU clung to a 25-19 lead at the intermission. David Horner led all scorers in the first stanza with six points.

In the second half, PLU overwhelmed the Chieftains with a 28-9 run that lasted seven and a half minutes, even as point guard Huylar had to sit down five minutes into the period with three fouls. A technical foul was assessed after a personal against Corey Lewis at the 14:34 mark, and PLU made three of four free throws.

SU resorted to the full court trap with fourteen minutes to play, which PLU solved initially for three quick buckets. Chieftain coach Al Hairston elected to use a timeout a minute and a half later, trailing by thirteen, 47-34.

Freshman guard Andre Lang provided the spark out of the timeout with a layup. PLU turned the ball over on their next possession after a traveling call, and Corey Lewis capitalized with a three-point play with just over ten minutes left. SU closed the lead to 47-42 before Michael Huylar returned and nailed a three-pointer, ending the run. The teams battled back and forth, essentially trading points until Huylar and PLU guard Geoff Grass combined for five straight points and upped the Lute lead to fourteen. Hairston used another timeout with 6:30 left. The Chieftains employed the trap once more, and two straight steals by David Horner led to four quick points. SU whittled the lead down to 61-55 before PLU called a

timeout. B.J. Riseland's putback on the following possession restored the lead to eight points. After failing to score, the Chieftains forced a travel. Mike Cheatham slashed the hole and drew a foul, making his first free throw attempt but missing the second. Lang rebounded, but his shot fell short. Horner, positioned underneath the basket, came out of the resulting tip drill with a putback, narrowing the lead to 63-58. Cheatham then hit one of two foul shots, and with 1:40 to go, PLU led by just four.

On the next PLU possession, the ball came loose and rolled to midcourt, where a jump ball was called. Taking control, the Chieftains looked to Lang again, who swooped in with a driving fingerroll and drew a foul. His ensuing free throw cut the lead to 63-62. After two Huylar free throws, Horner hit a layup after a beautiful thirty-foot assist from Cheatham with 1:10 left. The pivotal play of the game followed, with Lang being mysteriously called for an intentional foul with 41 seconds remaining, and just fifteen seconds remaining on the shot clock for PLU. When asked after the game about the call, one official eloquently defended it, saying "I don't know." His partner offered the explanation that Lang had grabbed the Lute player around the waist. PLU hit the two technical foul shots and took possession at halfcourt. Brett Hartvigson made two more free throws to give PLU a 69-64 lead. Horner responded with a layup with 23 seconds to go, and SU fouled Hartvigson immediately, who made another two. Cheatham drove in swiftly for a layup to make it 71-68. The Lutes inbounded, but a steal by Lang at midcourt forced the crowd to hold its collective breath. SU, though, saw its chance to win disappear with the sound of the referee's whistle, as an over-and-back violation was called on the Chieftains as they struggled for control of the loose ball. With just seven seconds left, Hartvigson took the inbound pass and dribbled out the clock in the backcourt, a rather anticlimactic ending to a tension-filled game.

Statistically, the Chieftains were led by David Horner's 18 points, eight rebounds, and four steals. Corey Lewis chipped in 17 points and eight boards, with two blocked shots, and Mike Cheatham scored ten points and dished out four assists while playing all 40 minutes. SU attempted 40 free throws, but were able to convert on just 25 of them. As a team, the Chieftains connected on just 21 of 64 field goal attempts.

The Chieftains take on Hawaii Loa Friday night at 7pm in the Connolly Center.

SKI TEAM: from page 11

The men's team is anticipating to be a strong regional contender in the National Collegiate Ski Association. Now that the men's team has a solid foundation, an important goal of Dennehy's is to build and maintain a credible men's ski program. However, he said, it is difficult to recruit good men's skiers who are serious about academics, and there are several great ski programs already in the area.

Both men's and women's team's begin the ski season on January 18-19 at Grouse Mountain in Canada. On February 1-2, the Chieftains will host a conference meet on Crystal Mountain.

The three teams in the league that will be most difficult for SU to topple this season are Whitman College, Simon Fraser University, and the University of British Columbia.

With depth, experience, talent, and one of the top coaches in the league, the expectations of both men's and women's squads should be realistic.

"I'm jacked," Dennehy said. "We have never had depth like this in seven years at Seattle U."

three, he/she wins \$10,000.

SU students Mike Whitehead and Lionel Freitas have combined with Sauvage to form a fan club called, "The Jammin' Jesuits." A section in the stands will be reserved for the club to cheer the Chiefs in unison.

For only \$5.00, each member receives an official "Jammin' Jesuit" T-shirt. While at the games, members can get a slice of pizza and a 12-ounce soft drink for only \$1.00.

The Seattle Mariners improved their food selection at their games and so have the Chieftains. For only \$9.00, SU hoop fans can receive a large two-topping Pizza Hut pizza.

Remember the tickets for last season's games, you know, the ones that looked like cheap raffle tickets? They're gone. This year's tickets are bigger, attractive, and carry the Chieftain logo across the front. On the back is a two-for-one coupon for bowling at Village Lanes.

Last season, both the men's and women's basketball teams qualified for the NAIA District I playoffs and produced two All-Americans, graduate John King and sophomore LaShanna White.

This season, the men's record is 3-2 and the women won their season opener against the University of British Columbia.

Sauvage's goal is to build unity and community among SU students and he wants to use SU basketball as an avenue to create that type of environment.

"I'm tired of only seeing 50 to 100 fans at SU games," said Sauvage. "There are 1000 students living on campus and there's no reason why at least a couple hundred students shouldn't show up to each game."

The SU basketball teams won't play teams like UCLA and Washington in the Connolly Center, but school spirit and support for SU basketball teams can still be produced.

"Let's start building school spirit," said Sauvage. "School spirit starts right here with sports."

SEATTLE UNIVERSITY TENNIS TOURNAMENT WINNERS

OPEN: Mike O'Bryne, freshman, went through tourney undefeated
Runner-up: Kevin Stoll

FIRST FLIGHT: Cyril Bernard, Seattle U. student from France

DOUBLES: SU alum Leroy Bowen and his partner Fritz Bockman
Runner-ups: SU students Tawatchai Chee Vanon and Vararatana Jutimita from Bangkok, Thailand

SPECIAL AWARDS:

Best Sportsmanship: Ciscoe Morris, Grounds Supervisor

Highest ranked females: Freshman Shaun Slovap and Ana Knight

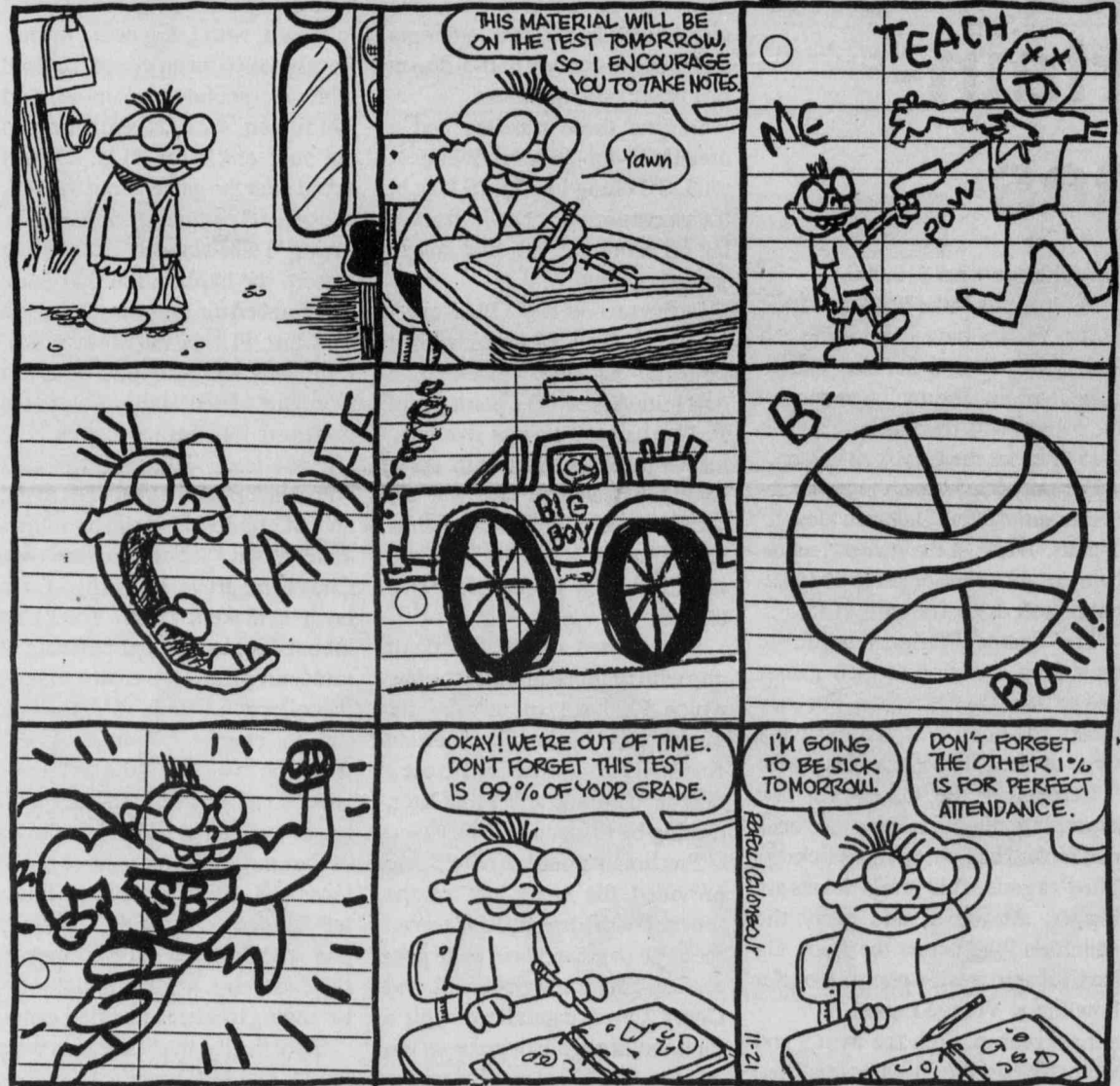


For all of you having forebodings of doom as the end of the quarter nears, the *Spectator* is proud to bring you this encore presentation of "School Daze". No thanks are necessary.



Boy & dog

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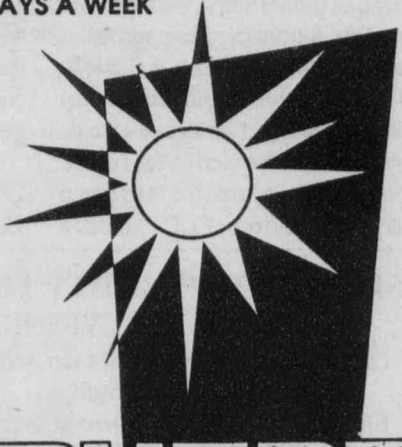


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